

MEMBER
NATIONAL NEGRO PRESS
ASSOCIATION.

Published every Saturday morning,
in the year at 2600 Swiss Avenue
by
THE DALLAS EXPRESS PUBLISHING
COMPANY.
(Incorporated)
Dallas, Texas.

New York Office, Frost and Frost
12 N. 20th Street.
Chicago Office, Frost and Frost, 807
Building.
Atlanta Office, Frost and Frost, 100
Building.
Nashville Office, Frost and Frost, 100
Building.

SUBSCRIPTIONS IN ADVANCE.
One Year.....\$3.00
Six Months.....1.50
Three Months.....1.00
Single Copy......10

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Entered at Post Office at Dallas,
Texas, as second-class matter, under
Act of Congress, March 1879.

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THE DALLAS EXPRESS

has never hoisted the white
feather, neither has it been
disgraced by the yellow
streak. It is not afflicted
with the flannel mouth. It
is a plain, every day, sen-
sible, conservative news-
paper, which trims no sail
to catch the passing breeze;
files no doubtful flag; it
professes a patriotism as
broad as our country. Its
love of even handed justice
covers all the territory oc-
cupied by the human race.
This is pretty high ground,
but we live on it and are
prospering. Boys of the
press come up and stand
with us. This ground is
holy.

W. E. KING.

**HOW REAL PRIDE SHOWS
ITSELF.**

Pride of race, if its degree is to
be judged by the actions of most of
us, actually exists to a very small
degree.

One has only to make a canvass of
the doctors, merchants, and trans-
men in the various lines to find that
to a very limited degree only do our
people think it worth while to spend
where the greatest returns accrue to
them.

It is a fact well known that no
race or nation is economically in-
dependent; nor can this condition
ever maintain to any great extent so
long as climatic conditions and natural
environment decree that certain coun-
tries or sections of countries pro-
duce different commodities which are
necessary to man's comfortable liv-
ing.

Trade and commerce find their
reason for being in this fact and it
is good that it is so.

But those who produce and those
who spend can so unify and consoli-
date themselves that their expendi-
tures and production, while closely re-
lated to the general scheme and a
vital part of it, may at the same time
result in more benefit to them than
under another circumstance.

To be plain, our patronage of com-
modities of various sorts, while related
to the general commercial scheme,
may, by concentration in those busi-
nesses operated by our own people
be productive of more economic
good to us than otherwise.

The doctor, the merchant, the
amusement proprietor, the trades-
man all need the maximum amount
of our patronage. If they are to have
the success, which is justly theirs.
They are due it.

Real pride in our own advancement
should make such patronage a duty
to each individual whenever possible.

Circumstances which seemed beyond
our control made it necessary that
we enter certain lines of business
endeavor in order that our wants in
these directions be efficiently satis-
fied.

Our entering into these lines made
possible our entry into others. It
is not for a moment to be doubted
that we have benefited by these
hardships as they then seemed.

Our present lack of complete de-
velopment locally and otherwise
seems to be in our failure to lend
ourselves willingly to the patronage
of the institutions which adverse con-
ditions have forced us to open.

We all, poor, wealthy, intelligent
or ignorant should practice pride as
we preach it. We should see to it
that one of our own should never
blame his lack of success upon our
failure to support him.

Many of us, supposedly well in-
formed fail to practice what we
preach in this regard. We leave it
too much for the "other" fellow to
do—yet we all join in the general
complaint that we lack racial pride.
Certainly we do. And it is a gre-
vous lack.

Those who know best must do
most. They must lead. It is not to
be supposed that they would do
otherwise.

Real racial pride shows itself in
practical and individual application
to the development of these enter-
prises of our own FIRST.

PER CENT. OF INCREASE OF POPULATION.

The recent census release relative to the population of the U. S. contains one fact which doubtless is causing much speculation of varied sorts in many quarters. It states that the per cent. of increase of Negro population has constantly declined from 18 per cent. 30 years ago to 6.5 during the past ten years. Another significant fact disclosed by this report is that, while the death rate has not decreased greatly, the birth rate has decreased to a considerable extent.

These facts do not appear as significant till considered in the light of an elapse of time as great as that which the Negro has spent in America.

Those who think in terms of 200 years hence will either deplore this decrease or in finding the facts responsible for it, satisfy themselves in realizing that such a decrease holds within itself, operating to a limited extent only, the promise of a better condition for that portion of the race which will be left.

It would also seem that the consideration of future benefit, if any could result from such a decline, would depend to a very great extent for determination upon the discovery of the causes for the decrease which in 30 years has become so marked.

We have all become convinced of the fact that the high death rate among Negroes has been due in no small degree to the fact that their housing and general living conditions have not been conducive to long life. Poor ventilation, swampy locations, and squalid living conditions generally have rendered the masses of our people more susceptible to tuberculosis and other contagions than others more fortunately situated.

To poor housing conditions must be added, the ignorance of the ordinary rules for health preservation which has kept many from rendering as healthful as possible the places in which they have been compelled by economic circumstance and segregation laws to live.

To how great an extent the above mentioned conditions are responsible for the unusually high death rate which maintains among Negroes, can best be determined by its rate of decrease in the years to come, when general health information will have been more generally circulated and when, in the operation of a more rigid public health regime, their places of abode will have been rendered more healthful.

The decrease of the birth rate is not easy to account for satisfactorily. It may be that with increased standards of living, has been raised much in the past 30 year period has come an (and our standard of living has been raised much in the past 30 year period) has come an added feeling of responsibility for the child which has caused parents to consider seriously the limit of the family circle, causing them to strive rather for quality than for quantity and to postpone marriage in the hope of accumulation more nearly adequate to the demands which they foresee. If this is the case, the decrease is indicative of progress rather than deterioration. It is to be hoped that this is the case rather than that other conditions should be responsible.

There is no doubt but that the future years will witness a more decided cementing of Negro labor in the national labor scheme and make for an increased financial and economic stability and security such as is not now his.

In the interest of the development which may be his under such changed conditions, it is of importance that such facts as are disclosed by this census report be studied and the reason for their existence determined fully.

We must not, like the American Indian, become almost extinct. Our powers for good to those among whom we live and the country which we have helped to develop are too worthy of perpetuation.

ADDING CONFIDENCE TO DOLLARS.

Every day is adding to the list of instances which prove the contention that the lack of financial progress of the Negro is due, not to his lack of available finance, but to his lack of confidence in his fellows.

Big businesses are scarce among us only because we cannot trust ourselves to combine our funds for the development which we sorely need.

Out of the Tulsa tragedy has come another proof of this fact. An officer of one Tulsa bank stated last week that the Negroes who have recently left Tulsa withdrew from his bank over \$1,000,000. There are 8 banks in Tulsa. A conservative estimate of the ready cash on deposit to the credit of the 10,000 Negroes of Tulsa, places that amount at \$2,500,000.

It is true that the established Negro business of Tulsa was far in advance of that of many other cities with a population even larger; and the criticism as to lack of confidence for business development among them cannot be so justly applied as to others. But too universally it is true that lack of confidence in each other is responsible for our failure in many instances to reach that financial development so much to be desired.

A million dollars efficiently handled may be instrumental in increasing the well being of many individuals. Its withdrawal would be felt in the largest of institutions and we doubt not that even now the bank in Tulsa from which that amount was drawn has felt its loss.

There are some interesting facts to be drawn from contemplation of such a sum—and, it should be borne in mind that the possession of a million dollars in bank deposits by Negroes is not infrequent in cities of a medium sized population.

Interest at 4 per cent per year on 1 million dollars is \$40,000; 4 per cent is the usual rate of interest paid savings depositors by banking institutions.

The rate of interest charged by these institutions is 10 per cent.

Ten per cent of \$1,000,000 is \$100,000, a sum which represents the yearly earnings from the amount deposited by Negroes in one institution alone, the profit to the bank after paying depositors being \$60,000.

It is strange that our people do not more fully appreciate the fact that the means of increasing their own well being is already theirs; that it is only for them to turn their energies, helped by greater confidence in each other, in this direction, and prosper more greatly.

At 4 per cent, the amount of money earned on combined deposits amounting to 1 million dollars is enough per year to equip and furnish a first rate business establishment of any sort desired. 2½ years it would amount to more than enough to finance a bank with capital stock of \$100,000 which under efficient management could handle the funds thus deposited and place its stockholders in position to draw for themselves what others now earn by reason of their failure to see fully the power for their own advancement which they already hold.

The only thing necessary to the turning of our dreams of big business furnishing employment to sons and daughters now in training is the exercise of confidence enough in our fellows to form the necessary combinations of our finances.

So long as we fail to use our facilities efficiently our complaints make us ludicrous. We are to be pitied. Those who claim to have such vision as we would have the world believe that we have, do differently. They add confidence to their dollars and enjoy a financial advantage which is not yet ours.

And we doubt not that if we begin in fuller measure, to realize and use the power that is already ours, the discrepancies in many lines which now seem impossible of removal will, because of our changed condition, be found more possible of complete adjustment.

Let us add confidence to our dollars.

To think of a thousand things is not worth as much as to think of and really do one.

They call these Reconstruction days but sometimes we feel that the work of destruction has not yet ceased.

Salvation may be a gracious gift but the things of this world cost money, time and sacrifice.

God made our physiques, but He placed no limit on our ability to develop our minds and powers.

Beware the brother who shouts on Sunday and dodges his creditors the rest of the week.

If knocks were boosts some of us would now be "immortals."



THE THREE VILLAGES.

By EZRA ALBERT COOK,

Professor of Systematic Theology at Howard University in the Southern Workman.

On the coast of a certain country stories were circulated about the great treasures which might be obtained in India, if one should sail across the ocean and get them. Much interest, and indeed excitement, was aroused among the people who lived along the coast, and many adventurous men began to plan how they might get to India and obtain this treasure.

The Village of Each-for-Himself.

One of these villages was called Each-for-himself. Here there was a considerable number of men who determined to go to India to gain the coveted treasure. One fisherman loaded up his little fishing-smack with provisions, hoisted his sail and started out, disappearing from sight beyond the horizon in a few hours. One man had a gasoline launch of considerable size. He put a barrel of gasoline on board, and some food and water and started out the next day to find treasure in India. Two brothers had a large rowboat, in which they had rigged up a small mast and sail. They stocked the boat as they could, and started out after the motor-launch, rowing with a good stroke, since there was no wind when they started. Some boys, who knew that their parents would never let them go, stole out of the house in the middle of the night, and got on to a raft which they had secretly made, with a rude mast and a sheet for a sail, and some poles and a paddle, and left the shore in the moonlight. Others also, in such craft as they could get hold of, foresook the home village in the hope of enriching themselves in India.

But none of these people ever got to India. The morning after the boys had left on their raft, the people saw the raft about a mile at sea, and the parents, missing their boys, rightly concluded that they were aboard the raft, and went out with rowboats and brought them back. Within the next few days several rowboats or small yachts returned, some because their owners had abandoned the plan, and others driven back by the wind. Two boats were washed ashore empty of those who had started out in them. A week or so after it had left, the fishing smack was towed into port by a steamer, with the man who had tried to cross the sea in it, lying exhausted but slowly recovering, in a bunk in the steamer. A month after that another steamer came in with the gasoline launch in tow. It had been picked up drifting about, with its fuel gone and its owner starving, and taken to another port, whither the ship was bound. From here the owner came home by railroad, leaving his launch to be brought back by the next steamer coming that way.

Nearly all of those who started out from the village of Each-for-himself, who returned alive, were agreed that the stories about the treasures in India were all lies, and several of them were certain that there was no such place as India at all.

The Village of Can't-Hold-Out.

The "India-Treasure Fever" took great hold of the minds of the inhabitants of the village called Can't-hold-out. Here the people were somewhat more intelligent than in the town of Each-for-himself. They recognized, after gaining information about the distance India was from their home, that it would be necessary to have a good strong steamer to make the voyage, with ample room for provisions for a long trip, and a crew large and skillful enough to man the ship. Finally, a movement was started to purchase such a steamer as they thought would be sufficient. Many men being interested they put their money together and paid two-thirds of the cost of the steamer. Before the rest of the money was raised the men interested began to discuss who should be the captain and officers of the ship. Half of them wanted to be captain, but only three had had any experience at sea, one having stoked the engines on an ocean steamer, another having been cabin-boy on a schooner ten years before, and the third having been steward on a river steamer. So the men were divided into three groups, with these three men as their leaders, the steward, having the most persuasive tongue, gaining the largest following. Finding it impossible to agree, the two smaller groups sold out their interest in the steamer, at one-third of what they had paid, to the larger group, and it completed arrangements to start out for India, with the steward as captain.

They had gone a few hours on their journey when questions arose about the officers of the ship. The captain said he would appoint them, and the first mate, whom he appointed, stood by him, but all others objected. They left their work and held a meeting at which one faction declared one set of officers duly elected, and the other faction maintained that their officers were the right and legal ones. Finally the captain settled the matter for the time by siding with what he thought was the stronger party, and the others sullenly for a time took up the work assigned. But things went from bad to worse. After they were three days out the stokers refused to continue at their work, and the fires went out. About this time a storm arose, and as no one had had much experience at sea, they were in great danger and hoisted the signal of distress. A large steamer, passing not far away, succeeded with some difficulty in getting all of the men off the ship, which was left adrift, and the men finally got home to the village of Can't-hold-out in various ways. They were all convinced that although there might be a country called India, there was no treasure there.

The Village of Brotherhood.

There was a third town on this coast in which the stories about the treasure in India were eagerly discussed. It was called Brotherhood, and in it the people had long had the habit of sticking together, each trying to serve the interest of all the rest. As the people of this town were poor, they thought that if there were indeed such treasure in India as was reported it might greatly promote their welfare if they could get a share of it. So a public meeting was announced at which representatives of every family were present. There it was agreed that each resident in the village should contribute, according to his means, to buy a steamship, and a committee was appointed to find an experienced sea-captain to run the ship. The ship was bought and the captain was found. With his advice men were chosen, according to experience and ability, for the other officers of the ship and for its crew, each one promising faithfully to perform his duties on the ship until its safe return. After careful preparation for their various duties, and provisioning the ship with all that was needful, the voyage was commenced.

After two months the steamer returned to the village of Brotherhood bringing large stores of many things of great value to the people, and after that it made regular voyages, always bringing back goods to enrich them at home, until finally this village became the most prosperous and happy town on all that coast, and people came from many other places to share in its prosperity, until it grew into a splendid city.

He who has a mind to understand, let him consider the meaning of this story.

LIBERIA IS ON THE MAP

The consecration of the Rev. Dr. Theophilus M. Gardiner as a bishop suffragan of the Protestant Episcopal Church seems to merit remark. Dr. Gardiner in his childhood was a member of a wild and savage African tribe, living in the jungles of inland Liberia, and was civilized and educated and prepared for entry into holy orders in the Negro schools of Cape Mount and Cape Palmas. Thus he is purely a product of African Negro culture.

Coincidentally comes the announcement that the President of Liberia has just selected four American missionaries, of the Protestant Episcopal, Methodist Episcopal Baptist and Lutheran churches, respectively, to serve as advisory members of the Liberian Board of Education; indicating a purpose not to disregard all external aid, nor yet to be wholly dependent upon it, but wisely to make avail of it.

The present year is the centennial year of Liberia's existence. For while it was not until 1822 that Jehudi Ashmun began his great work, and not until 1824 that R. R. Gurley invented the name "Liberia," it was in 1821 that the American Colonization Society selected the site of Monrovia for the landing and settlement of the first company of emancipated Negroes from the United States.

Liberia, relying chiefly upon itself, has maintained its place on the map and has made creditable progress in the arts of civilization. Its government has been for more stable and orderly than that of many a white republic, and in producing, in its own schools and from pure Negro stock, a statesman like Arthur Barclay and a scholar like E. W. Blyden it has shown capacity for keeping pace with the intellectual progress of the world. Founded almost in a "counsel of despair," it has attained an honorable place among the nations.—New York Tribune.



THE KINGDOM OF THE KITCHEN.

PEACH SALAD.

- 1 Pint Peaches
- 2 Cupfuls of Shredded lettuce.
- 1-2 Cupful Cottage Cheese.
- 6 Small Stalks of Celery.
- French or Salad Dressing.
- Line a salad dish or a plate with lettuce, put two halves of a peach in the center, and place three or four pieces of celery, cut into rings, around the inside stalk which has been filled with cottage cheese, on the side of the peach. Dress with French dressing, seasoned and flavored to taste. Serve with a French or other salad dressing and crisp croutons.

Grape Salad.

Take one pound of green grapes, skin them, and remove the seeds by making an incision in the side. Place in a bowl and keep in an ice cold place until ready to use. Wash and separate the lettuce leaves with the side leaves. Set in a cold place until ready to use. Serve the grapes on the lettuce leaves with a French dressing made as follows: Mix two tablespoonfuls of olive oil with one tablespoonful of lemon juice or vinegar. Serve with outstretched hands.

Orange Salad With Celery.

Cut three oranges into halves, remove the seeds and carefully cut the pulp away from the skin. Put into a bowl in a cold place until ready to use. Wash the lettuce carefully, line a salad bowl with the lettuce leaves and put the fruit in the center. Pour over half a cupful of French dressing made with lettuce leaves, and celery filled with cream cheese and peanut butter, using two tablespoonfuls of cream cheese and one of peanut butter, and a pinch of salt. Serve with bran crackers.

Homemade Cottage Cheese.

When the milk is sour and thick pour it into a shallow pan and set it in a warm place, either in the back of the stove or on the warming shelf or in the oven, leaving the lid open. When the curd has separated, pour it into a cheesecloth sugar or flour cloth and wring out the whey. Let the curd drain all night; then remove the whey and add a little salt and a little cream or sweet milk; if curd is rather dry, add a little dry, olive, onion, green or red pepper may be chopped fine and added to the cheese.

LITTLE THINGS THAT HELP.

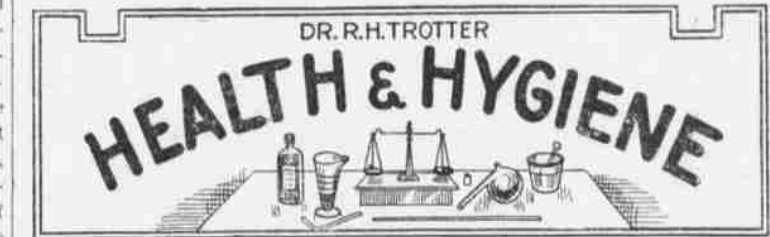
Why Not Make Butter From Sour Cream? Let your left-over bits of cream sour in a small bottle with a screw top. Shake the bottle for a few minutes and watch the butter separate. You will be surprised at the amount of butter you can make from half a cupful of sour cream. Here's an Egg Saved from your dinner. If, before frying, oysters are rolled in corn meal instead of cracker crumbs, dipping them in egg is not necessary.

Three Corroded Kettles Will Lower Your Gas Bill. Since three such kettles can be over one gas burner at the same time.

One Woman Made an Attractive Luncheon Set from a discarded linen skirt. She cut the skirt into the desired pieces and crocheted a simple picot edge in white around the various dollies and oval shapes. The result was a pleasing and serviceable luncheon set.

Does Soap Seem to Disappear on your house? If you will purchase a larger quantity of soap at a time, remove the wrapper and allow the soap to "dry out" before using it, it will not dissolve so rapidly when placed in hot water, and each cake will last much longer.

Have You Ever Made This Mock Oyster Stew? Cut into small pieces, then boil soft, one onion, two potatoes and one cupful of sliced carrots. Add a half cup of milk to two cupfuls of this mixture; thicken with one tablespoon of cornstarch. The mock oyster (fat lard) for a few minutes in order to cook the flour thoroughly.



ANTHRAX MALIGNANT PUSTULE, SPIDEL, OR WOOL SORTER'S DISEASE.

This is an acute infectious disease caused by a special bacillus and accompanied by the development of a characteristic pustule (boil) and blood poisoning. This disease also affects the gastro-intestinal tract and the lungs. The disease is prevalent among sheep and cattle, but may attack the human family. It is supposed to be so in this country. Young people, but still there is a much more frequent appearance of the disease than in the past. The disease is caused by the bacillus anthrax which may gain entrance into the human body and blood stream through slight wounds, abrasions, scratches, skin, insect bites (flies, mosquitoes, bed bugs, etc.), may also transmit the disease, especially in the warm climate and stable and stable yards more frequently than other insects. Persons who come in contact with infected animals (stable boys, butchers, shepherds, and persons who handle hides, etc.) have a special danger of contracting the disease. This disease which has an incubation period from one to three days is divided into three forms: External Anthrax begins as a small pustule, which is surrounded by a red ring. It breaks down leaving a characteristic dark bluish or black scab. Severe cases are accompanied by the local disorder in the course of two or three days. There may be five decided symptoms: swelling, enlargement of the spleen, sometimes delirium, vomiting, and sometimes a swelling of the throat towards the chest. The base of the original vesicle or pustule is swollen and the brownish swelling spread rapidly to the adjacent tissue until an extensive area is involved. This swelling and inflammation may involve the lymph glands in the neighborhood of the infection. If recovery occurs the

edematous swelling subsides and the black scab is cast off. In unfavorable instances collapse develops and the case ends fatally between the fourth and eighth days. In such cases diarrhea or nervous phenomena may be present. In a certain proportion of these cases the disease is fatal. It is out of proportion to the local disturbance which consists of an edematous swelling without the presence of an eschar. The lips, tongue, eyelids and upper extremities may be the seat of external swelling. There is no change in the color of the skin. The few cases appearing this way are usually fatal. Anthrax edema and are considered dangerous because of the tendency to result in gangrene. The symptoms of anthrax in general include: symptoms of the primary features, headache, pains in the limbs, aches, rigors, chills, etc., are followed by acute gastro-intestinal disturbance. The malaise is followed by vomiting, abdominal pains and diarrhea. In this instance the stools are watery and contain mucus and there may be labored breathing, restlessness, and delirium. The patient may die from the disease or be followed by stupor, general convulsions or spasms. Epidemics of internal anthrax have been reported in which water from infected wells and eating infected meats, death is preceded by a rapid run of the pulse. It measures embrace the sterilization or thorough cleaning of hair, hides, or wool of infected animals. The use of creosote to ward off flies, mosquitoes and other insects which may have been around the animal. Avoidance of ways avoid as much as possible the swallowing or inhalation dust from the said ways. Keep all street and animal carcasses covered with a layer of earth. See that they are protected from infection by dust, flies, mosquitoes or animals.

Free tuberculosis clinic every Tuesday and Friday at Morgan-Trotter Sanitarium from 2 to 3 p. m.

EX-PRESIDENT TAFT BECOMES CHIEF JUSTICE.
(By A. N. P.)

Washington, July 7.—William Taft, former president of the United States, will succeed the late Chief Justice, Charles Evans Hughes, as head of the United States Supreme Court when that tribunal convenes in October. Nominated by President Harding late last Friday, Mr. Taft's confirmation was voted by the senate in executive session little more than an hour afterward.

Confirmation of the appointment was not without opposition. Senators Borah, Johnson, and LaFollette and Watson of Georgia voted against the nomination, and according to reports Senators Borah and Johnson expressed criticism of Mr. Taft's capacity for the position and that many of his followers have disclosed lack of judicial temperament.

The roll call was 60 to 4 for confirmation. Several southern senators, including Underwood of Alabama, the minority leader, were active in supporting the nomination. Mr. Underwood was said to have declared that the nomination was "believed by the South." Because the Supreme Court will probably pass upon many cases soon affecting the welfare of the race, thoughtful colored people fear the pronounced pro-southern views of Mr. Taft are of disadvantage.

RUMOR OF DISASTER CAUSES NEAR PANIC IN N. Y.
(By A. N. P.)

Norfolk, Va., July 7.—A wild rumor was circulated in the city late Tuesday evening that the river steamer St. Johns had rounded and turned back in the broad river, about an hour's run from New York City. This report quickly spread over the city and early that night crowds of colored persons began to congregate at the foot of Whitaker street to confirm the story of the accident.

At 11:30 the boat docked at the foot of Whitaker street and every one aboard was safe and sound. The boat had been chartered by the African Baptist Church for its annual excursion and more than four hundred persons were aboard.

MAYBE TROTSKY IS WRONG AGAIN.
London, July 7.—The year 1924 is the time set by Leon Trotsky when the maritime rivalry between England and America will lead to a naval clash between the two. The prediction was made in a report quickly spread over the city and early that night crowds of colored persons began to congregate at the foot of Whitaker street to confirm the story of the accident.